A TRVE AND strange Discourse of the Trauailes of two English Pilgrimes: what admirable accidents befell them in their iourney towards *Ierusalem*, *Gaza*, *Grand Cayro*, *Alexandria*, and other places.

Also what rare Antiquities, Monuments, and notable memories (according with the auncient remembrances in the holy Scriptures) they saw in *Terra Sancta*: with a perfect discription of the old and new *Ierusalem*, and scituation of the Countries about them.

A discourse of no lesse admiration, then well worth the regarding: written by *Henry Timberlake* on the behalfe of himselfe and his fellow Pilgrime.

LONDON,
Printed for *Thomas Archer*, and are to be sold at his Shop in Popes-head-Pallace, neere the Royall Exchange, 1609.

A

TRVE AND

Strange Discourse of

the Trauailes of two Englishe

Pilgrimes, which trauailed secretly

seuen yeares in diuers

Islands, Countries, Cities, Townes,

Seas and other places.

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LONDON.

Printed for Thomas Hacket, and are to be sold in

Shop in Popes Head Pallace, neere the Royall

Exchange. 1606.

17097 Bart

A true and strange discourse of the late trauailes of two English Pilgrimes: what admirable accidents befell them in their iourney to *Ierusalem*, *Grand Cayro*, *Alexandria*, &c.

ALthough it passe as a generall prouerbe, that trauailers may tell tealings by authoritie, yet I being no way daunted by that bug-beare-thunderbolt, but confidently standing on the iustice of my cause, my kinde commendations to all you my deare friends first remembred, thus from Ierusalem I beginne to salute you. You shall vnderstand that since my departure from Grand Cayro towardes the Holy-land I wrote you a letter from Rama (This Rama is the place where the voice was heard of Rachell, weeping for her children) wherein I certified you of all my proceedings, from Grand Cayro euen to that very place. I sent it with seauen others Letters beside to Damasco in a Caruan, from thence to be conueied to Constantinople: but doubting least the sayd packet is not as yet come to your handes, I thought it good to write againe vnto you, concerning all my aforesaid proceedings, as also the rest of my voyage to Ierusalem, with my imprisonment, and troubles in the Citie, and what memorable antiquities I saw there and elsewhere, vntill my returne backe to Alexandria: First you shall knowe that I departed not from Grand Cayro till the ninth of March: vppon which day I came to the place

where (it is sayd) the Virgine Marie did stay with our Saviour Christ. So farre was I accompanied by Anthony Thorpe, and some others that went to Grand Cayro with me, but there left me, departing backe to the Cittie, and I with my fellow trauailer M. Iohn Burrell, both of vs being in our Pilgrims habits came that night to a Towne called Canko, where we were glad to take vp our lodging in a yard, hauing no other bedding then the bare ground. The next day we departed thence, and came to a Towne in the Land of Gozan, where we met with a company of Turkes, Iewes, and Christians, and some 750. Camelles, all which were bound for Damasco ouer the deserts: yet was there amongst them two and twenty Greeks and Armenians, whose purposed trauails lay to Ierusalem, which made vs the gladder of their company. At this Towne, being named Philbits, we staied two dayes and one night: in which time I went into a house, where I saw a very strange secret of hatching Chickines, by artificiall heat or warmth: the like I had seene before at Grand Cayro, but not in such extraordinarie numbers or multitudes as heere: the manner whereof I will declare as followeth. The country People inhabiting about this towne, foure or fiue miles distance euery way, bring their Egges in apt cariage for the purpose, vppon Asses or Camels to this place where there is an Ouen or Furnace purposely kept temperately warme, and the Furner or Maister thereof standeth ready at a little doore to receiue the Egges of euery one, by tale, vnles that when thy number ariseth so high (as to 10. Camels lading or more) then he filleth a measure by tale, and after that order measures all the rest. And I tell you this for a truth, that I saw there receiued by the Furner, Cooke, or Baker, in one day by tale and by measure, the number of thirty fiue or forty thousand Egges: and they told me, that for three dayes space together, he doeth nothing but

still

still receiue in Egges, and at twelue dayes end they come
againe to fetch Chickins, sometimes at ten dayes, and
sometimes (but not very often) at seuen dayes, according
as the weather falleth out. Perhaps some two hundred
persons are owners of one Raunge full, some hauing
2000. some one, or more or less, as the quantities a-
mount to: the Furner noteth the names and portions
of euery bringer, and if he chanceth to haue a hundred and
fiftie thousand, or two hundred thousand at one heate (as
many times it chanceth that hee hath) yet doth hee min-
gle them all together, not respecting to whome they seue-
rally belong. Then he laieth them one by one vpon his
Raunge, so neere as they can lye and touch each other,
hauing first made a bed for them of Camels dung burnt:
and the place whereon the ashes doth rest, is of a very
thinne matter made of earth, but mixed with the Ca-
mels dung in the making, and some Pigeons dung a-
mongst it: yet herein consisteth not the secret onely: for
there is a concaue or hollow place about three foot breadth
vnder it, whereon is likewise spread another layer of
Camels dung, and vnder that is the place where the
fier is made. Yet can I not rightly call it fire, because it
appeareth to be nothing but embers: for I could not dis-
cerne it but to be like ashes, yeelding a temperate heate
to the next concaue, and the heate being resisted by the
layer of dung next it (which dung being greene, and
laid vpon peeces of withered trees, or rather boughes of
old dead trees) deliuereth forth an extraordinary va-
pour, and that vapour entreth the hollow concaue next
vnder the Egges, where in time it parcheth the aforesaid
mixed earth, which toucheth the ashes whereon the Egges
are layde, and so serueth as a necessarie receptacle for all
the heate comming from vnderneath. This artificiall
heate glyding through the embers, whereon the Egges
lye, doth by degrees warme through the shelles, and so
infuseth life by the same proportions of heate: thus in
seauen,

seauen, eight, nine, ten, or sometimes twelue dayes, life continueth by this artificiall meanes. Now when the Furner perceiueth life to appeare, and that the shelles begin to breake, then he beginneth to gather them: but of a hundreth thousand, he hardly gathereth three score thousand, sometime but fifty thousand, and sometime (when the day is ouercast) not twenty thousand: and if there chance any lightning, thunder or raine, then of a thousand he gathers not one, for then they all miscarry and die. And this is to be remembred withall, that be the weather neuer so fayre, the aire perfect, cleare, and euery thinge as themselues can desire, and let the Chickins be hatched in the best manner that may be, yet haue they either a Claw too much or too little: for sometimes they haue fiue Claws, sometimes fire, some but two before, and one behind, and sildome very few or any in their right shape. Afterwards when the People come to receiue their Egges that before had brought them in, the Furner giues to euery one ratably, according as the Furnace yeldeth, reseruing to himselfe the tenth for his labour. Thus haue you the secret of hatching Chickins by heat artificiall, at the towne of Philbits in the land of Gozan, which I thinke were in vaine to be practised in England, because the aire there is hardly ten daies together clarified, neither is there any Camels dung, though they haue dung of other beasts euery way as hot: therefore when the Sunne is in Cancer, Leo, or Virgo, you may if you please trie what may be done. Perhaps some will thinke this to be a lye or fable, but to such I answeare, I can vege their credence no further then my faith and truth may perswade them: and if thereon they will not beliene me, let them take paines to make their owne eyes a witnes, and when they haue payd as dearely as I haue done (for the sight of this and other things cost me an hundred Marks in fifty daies) their iudments will be better confirmed.

But

But now to my iourney toward the desart of Arabia, which I was of force to passe before I could come to the Holy land. Then we departed from the Towne Philbits, trauelling all night in company with the Carauan of Damasco, and the fourteenth at nine of the clocke, we pitched our tents at Baharo in the land of Gozan. From thence we daparted that night, and the 15. at night, we pitched at Salhia, which is to the eastward of the land Gozan, and stands on the borders of the Arabian desarts: there we stayed two daies for feare of the wilde Arabes, and departed thence the seauententh. We passed that night ouer a great bridg, vnder which the Salt-water standeth. This water comes out of the Sea from the parts of Damieta, and by mens hands was cut out of that place, some hundred and fifty miles into the maine land, by Ptolomeus King of Egipt, who purposed to bring the Red-sea, and the Mediterian all into one: but when he foresaw, that if hee had gone through with this worke, all his countrie had beene quite drowned, he gaue it ouer, and builded a bridg there to passe ouer. This place parteth Arabia and Ægipt, and no sooner had we past this bridg, but we were set vpon by the wild Arabes, and notwithstanding our great company, (for wee were more then a thousand persons) a Camell laden with Callicoes was taken from vs, foure of our men hurt, and one of them mortally wounded, and the Arabes ran away with ỹ prey, we being vnable to help it, because it was night.

The next day we pitched by a well of brackish water: but I forgot to tel you that my fellow Pilgrime, M. Iohn Burrell escaped very narrowly in the last nights bickering: there wee rested our selues til three of the clock in the afternoone, which they call Lasara; for the Arabians and Ægiptians deuide the day into foure parts: then we departed and pitched the next morning at a castle in the desart called Catga, which is one of the three Castels which the Turks keep in the desarts, to defend all trauailers from the wilde Arabes: Therefore there we payd a certaine tare, which was sixty peces of siluer of two pence a pece value, for each man or boy, and seuenty sixe

peeces for a Camell laden, and fourteene for a Mule. Hauing paid this impoſition we departed, & pitched againe the nineteene at another brakiſh well, from whence ſetting onward, we pitched the 20. of March at the ſecond Caſtle called Arris, kept alſo by the Turks in the ſaid deſarts, where our fare was but twenty peeces of ſiluer for each paſſenger, and thirtie for a Camel. From thence we were guided by many Soldiers to the third Caſtle called Raphaell, making one long iourney of twenty foure houres together. Here it is ſaid that the Kings of Egipt and Iudea fought many great battailes: which to me ſeemed very vnlikely, becauſe there is nothing to releeue an armie with all, except ſand and ſalt-water

There we paid ten peeces each paſſenger, and twenty for a Beaſt, ſo departing thence the 22. in the morning we pitched at Gaza in Paleſtine, a goodly fruitefull Countrie, and there we were quited of al ỹ deſarts. In this towne I ſaw the place where (as they told vs) Sampſon puld downe the two Pillars, and ſlew the Philiſtines: and ſuerly it appeares to be the ſame towne, by reaſon of the ſcituation of the countrie: There we paid twenty two peeces for each beaſt, and ten each paſſenger. From hence we departed, and pitched at a place called in Arabian Canuie, but by the Chriſtians called Berſheba, being vpon the borders of Iudea, where we paid but 2. peeces of ſiluer each one, and foure for a beaſt. Departing thence, the 23. in the morning, we pitched our Tents vpon a greene cloſe vnder the walles of Ramoth in Gilead: there I ſtayed al that day, and wrote eight letters for England by the forenamed Carauan, which went for Damaſco, to be conueyed to Conſtantinople, and ſo for England. The next day being the 24. in the morning, I with other Chriſtians, ſet toward Ieruſalem, and the great Carauan went their way for Damaſco, but we pitched ſhort that night at a place called in Arabian Cudechelaneb, being 16. miles from Hebron, where the Sepulchre of our father Abraham is, and 5. little miles from Ieruſalem. From thence we departed in the morning being our Lady day in Lent, and 9. of the clocke before

none,

none, I saw the Cittie of Ierusalem, when kneeling downe, and saying the Lords prayer, I gaue God most harty thanks for conducting me thither, to behold so holy a place with mine eyes, whereof I had read so often before. Comming within a furlong of the Gates, I with my companion M. Iohn Burrell, went singing & praising God, till we came to the Weſt-Gate of the Cittie, and there we stayed, because it is not lawfull for a Christian to enter vnadmitted. My companion aduised me to say I was a Greeke, onely to auoide going to Palle: but I not hauing the Greeke tongue, refused so to doe, telling him euen at the entrie of the Gate, that I would neither deny my Country nor Religion, whereupon being demanded who we were. Maiſter Iohn Burrell (answearing in the Greeke tongue (told them that he was a Greeke, and I an Engliſhman. This gaue him admittance to the Greeke Patriarke, but I was seazed on and cast in prison, before I had stayed a ful houre at the Gate, for the Turkes flatly denied, that they had euer heard either of my Quéene or country, or that she paid them any tribute. The Pater Guardian, who is the defender of all Christian Pilgrimes (and the principall procurer of mine imprisonment, because I did not offer my selfe vnder his protection, but confidently stood to be rather protected vnder the Turke then the Pope) made the Turke so much my enemie, that I was reputed to be a spy, and so by no meanes could I be releaſed from the dungeon.

Now giue mee fauour to tell you, (how it pleaſed God that very day) to deliuer me, and graunt mee palle as a protestant, without yéeldnig to any other ceremonie, then cariage of a Ware-Candle onely, farre beyond mine expectation. Héere let me remember you, that when I stayed at Ramoth in Gilead, where I wrote the eight Letters for England by the Carauan of Damaſco, hauing so good leyſure, I went to a Fountaine to waſh my foule linnen, and being earneſt about my buſineſſe, suddenly there came a Moore vnto me, who taking my

cloathes out of my hands, and calling me by my name, said he would helpe me.

You doubt not but this was some amazement to mee, to heare such a man call me by my name, and in a place so farre distant from my friends, countrie and acquaintance: which he perceiuing, boldly thus spake in the Franke tongue, why Captaine, I hope you haue not forgotten me, for it is not yet forty daies since you set me a land at Alexandria, with ẏ reſt of thoſe paſſengers you brought from Argier, in your Ship called the Troian: and here is another in this Caruan, whom you likewiſe brought in company with you, that would not be a little glad to ſée you. I demanded of him if hee dwelt there? he anſwered me no, saying that he & his fellow were going in ẏ Carauan to Damaſco (which place they call Sham) and from thence to Beggdatt which we call Babylon, & from thence to Mecha to make a Hadgee, for ſo they are called when they haue béne at Mecha: moreouer, he told me that he dwelt in the Citie of Feſſe in Barbarie.

This man (in my minde) God ſent to be the meanes of mine immediate deliuerie. For after I had taken good notice of him, I well remembred that I ſaw him in my Ship, though one man among 300. hundred is not very redily knowen: for ſo many brought I from Argier into thoſe parts of different Nations: as Turkes, Moores, Iewes & Chriſtians: I deſired this man to bring me to the ſight of his other Companiõ, (which hauing waſhed my linnen) he did, & him I knew very redily. Theſe two concluded, that the one of thẽ would depart thence with the Caruan, and the other goe along with me to Ieruſalem, which was the Moore before remembred: & ſuch kinde care had the Infidel of me, that he would not leaue me vnaccompanied in this ſtrange Land, which I cãnot but impute to Gods eſpeciall prouidence for my deliuerance out of priſon, or elſe had I béne left in moſt miſerable caſe.

When this Moore ſaw me thus impriſoned in Ieruſalem, my dungeon being right againſt the Sepulcher of Chriſt, albeit he wept, yet he bad me be of good comfort, & went to the

Baſhawe

Bashawe of the Cittie, and to the Saniacke, before whom hee tooke his oath, that I was a Mariner of a Shippe, which had brought two hundred and fiftie, or three hundred Turkes & Mores into Egipt from Argyer and Tunis, their iourney being vnto Mecha.

This More (in regard he was a Muzzleman) prevailed so well with them, that returning with sir Turkes backe to prison, he called me to the more and there said vnto me, that if I would go to the house of the Pater Guardian, and yelde my selfe vnder his protection, I should be inforced to no Religion but mine owne, except it were to carrie a Candle: to the which I willingly condescended.

So paying the charges of the prison, I was presently deliuered and brought to the Guardians Monasterie, where the Pater comming to me, toke me by the hand and bad me welcome, meruailing I would so much erre from Christianity, as to put my selfe rather vnder the Turks then his protection: I told him what I did, was because that I would not goe to Masse, but keepe my conscience to my selfe: He replyed that many Englishmen had beene there, but being (Catholiques) went to Masse, telling the Turkes at the Gates entrance that they were Frenchmen, for the Turkes know not what you meane by the word Englishman: aduising me further, that when any of my countrymen vndertoke the like trauaile, at the Gates of Ierusalem, they should tearme themselues either French-men or Brittans, because they are well knowne to the Turkes.

This or such like conference past betweene vs: and further he asked me how old our Queenes Maiestie was, & what was the reason she gaue nothing to the maintenãce of the holy Sepulcher, as well as other Kings and Princes did? with diuerse other friuolous questions, whereto I answered accordingly. This day being spent euen to twi-light. Master Iohn Burrel, who passed for a Greeke without any trouble, came in vnto vs, being neuertheleſſe constrained to this Monastery, or else he might not stay in the Cittie: for such way do ỹ Pa-

pilles carry there, that no Christian stranger can haue admittance there, but he must be protected vnder them, or not enter the citie. Maister Burrell and I being together in the court of the Monasterie, twelue fat-fed Friers came forth vnto vs, each of them carying a Ware candle burning, and two spare candles beside, the one for Maister Burrell, the other for me. Another Frier brought a great bason of warme water, mingled with Roses and other swet flowers, and a Carpet being spread on the ground, and Cushions in Chaires set orderly for vs, the Pater Guardian came & set vs downe, giuing each of vs a Candle in our hands, then came a Frier and puld off our hose, and (setting the Bason on the Carpet) washed our fete.

So sone as the Frier began to wash, the twelue Friers began to sing, continuing so till our fet were washed; which being done, they went along singing, and we with the Guardian came to a chappel in the Monasterie, where one of them began an Oration in forme of a sermon, tending to this effect, how meritorious it was for vs to visite the Holy land, and se those sanctified places where our Sauiours fete had trode.

The Sermon being ended, they brought vs vnto a chamber where our supper was prepared, there we fed somwhat fearfully, in regard that strange cates haue as strange qualities: but committing our selues to God, and their outward appearing Christian kindenesse, we fell to hartily, supt very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainment in Ierusalem, which was the 25. day of March 1601. being our Lady day in Lent. Now follows what the Friers afterward shewed me, being thereto appointed by the Pater Guardian. Early the next morning we arose, & hauing saluted ỳ Pater Guardian, he appointed vs seauen Friers and a Truchman: so forth we went to se all the holy places in the citie which were to be sen, except those in Sepulchra Sancta: for that required a whole dayes worke afterward, and at euery place where we came we kneled

led downe, and saide the Lords prayer.

The first place of note that the Friers shewed vs, was the place Judicial nere the house of Veronica Sancta: & demaunding of them what Saint that was, they told me it was she that did wipe our Sauiours face, as he passed by in his agonie.

Descending a little lower in the same streete, they shewed me the way whichour Sauiour Christ went to crucifiing, called by them Via Dolorosa.

Then on the right hand in the same streete, I was showen the house of the rich glutton, at whose gate poore despised Lazarus lay.

Holding on our way downe this streete, we came to a turning passage on the left hand, whence they told me Simon Sirenus was comming toward the Dolorous way, when the Souldiers seeing him, called him, and compelled him, against his will, to helpe our Sauiour to carry his Crosse

Then they told me, that in that same place the People wept, when Christ answearing, said vnto them, Oh Daughters of Ierusalem weepe not for me, &c.

Nert they shewed me the Church where the Virgin Marie fell into an agonie, when Christ passed by Carying his Crosse.

Afterward they brought me to Pilates Pallace, which though it be all ruinated, yet is there an old Arch of stone, which is still maintained by the Christians, and it standing ful in the high way, we passed vnder it: much like the way of passage vnder Maister Hammons house in the Bulwarke, but that the Arche is higher: for vpon that Arche, is a Gallerie, which admitteth passage (ouer our heades) from one side of the streete to the other: for Pilates Palace extendeth ouer the high way on both sides, and Pilate had two great windowes in the said Gallerie, to gaze out both wayes into the streete, as Maister Hammon hath the like aduantage at both his windowes.

Into

Into this Gallerie was our Sauiour brought when hée was shewen vnto the Iewes, and they standing below in the strete, hard the wordes, Ecce Homo. A little from this place, is ỳ fot of the staires, where our Sauiour did first take vp his Crosse. Then they brought me to the place where the Virgin Marie was conceiued & borne, which is the Church of Saint Anna, and no turkish Church. Next, they shewed me the pole, where Christ clensed the Leapers, and then guiding me to Saint Stephens gate a little without it vpon the left hand, they shewed me the stone wheron Saint Stephen was stoned. From hence I saw the staires going vp to port Area, at which port there are diuers Reliques to be séene; it was the East gate of the Temple which Salomon built vpon mount Moria, in which Temple was the place of Sanctum Sanctorum, but now in that place is builded a goodly great Church, belonging to the Turkes.

Thus spent I the second day, being the 26 day of March: All within the gates of Ierusalem except my going to sée the stone wherewith Saint Stephen was stoned. The next day being the 27. hauing done our dutie to God, and the Pater Guardian, we hired Asses for the Friers and the Trouchman to ride on, and going forth the Cittie gates, we mounted and rode directly toward Bythinea.

By the way as we rode, they shewed me the place of the fruitlesse Fig-trée, which Christ cursed: next, the Castle of Lazarus, that Lazarus whom Christ loued so well: for his house or Castel was in Bythinea, but it was vtterly ruinated and nothing to be séene but the two sides of the wall.

In the same Towne, they shewed me the house of Mary Magdalen, but so ruinated, that nothing is left of it but a péece of a wal, there I saw likewise Marthaes house consisting of 3. péeces of a wal; thence they brought me to ỳ stone where the two sisters told Christ, that Lazarus was dead, from whence passing on, they shewed me the place where our Sauiour raised Lazarus from death, after he had lyen thrée daies in the ground, and where he was buried afterward when hée dyed.

This

This place hath bene notably kept from the beginning, and is repaired still by the Christians: but yet in poore and verie bare sort: And this is all that I saw in Bythinea.

From hence we rode vnto Mount Oliuet, and passing by Bethphage, they brought me to ỳ place where our Sauiour toke the Asse and Colt, when he rode to Ierusalem vpon Palme-sunday. Riding from Bethphage directly North, we came to the foot of Mount Oliuet, where they shewed me the place Benedicta of the Virgin Maries Annunciation: ascending to the top of the mount, we saw the place of our Sauiours Ascention: at the sight whereof we said our prayers, and were commaunded withal to say fiue Pater Nosters and fiue Aue Maries, but we said the Lords prayer, toke notice of the place and departed. This is the very highest part of Mount Oliuet, and hence may be discerned many notable places: as first West from it, is the prospect of the new Citie of Ierusalem: Southwest from it may be seen ỳ prospect of Mount Syon, which is adioyning to new Ierusalem: also in the valley betweene Syon and the Mount whereon I stood, I saw the broke Cedron, the Pole Silo, the Garden wherin our Sauiour prayed, the place where afterward he was betrayed, and diuers other notable thinges in this valley of Gethsemanie: as the Tomb of Absolon, King Dauids Son, the Tomb of Iehoshaphat, and others which I will speake of when I come to them.

Ful South from Mount Oliuet I could see the places we came last from, as all Bythinea & Bethphage: also east northeast from this mount, may be seen both the Riuer of Iordan, which is some fiftéen miles off, and Iericho, which is not far, because it is to the Westward of Iordan.

From Mount Oliuet East and East South-east may be séene the lake of Sodome and Comorrha, which is some hundred miles long, and eight miles ouer: all these places I set with the compasse, when I was on Mount Oliuet: for I stayed on the top of it some two houres and a halfe, hauing a little Compasse about me.

Descending hence toward the west we came to a place where the Friers told me, that a Woman called Saint Pelagia did penance in the habit of a Frier: whereat I smiling, they demaunded why I did so? I answered that to beleeue Pelagia was a Saint, stood out of the Compasse of my Creede: they told me, when I should come home at night they would shew me sufficient Authors for it: but whē I came home I had so much to do in writing my notes out of my table book, that I had not leysure to vrge their Authors for Saint Pelagia.

By this time they brought vs to the place where our Sauiour did foresee the iudgement, then where he made the Pater Noster, and then where the Apostles made the Creede.

From hence we came to the place where Christ wept for Jerusalem, and from thence to the place where the Virgin Mary gaue the Girdle to Saint Thomas: and then to the place where she prayed for Saint Stephen: all these last were comming downe Mount Oliuet toward the valley of Gethsemanie, where by the way we came to our Ladies Church, wherein is her Sepulcher, & the Sepulcher of her Husband Ioseph, with the Sepulcher of Anna, and many others in that Church.

This Church standeth at the foote of Mount Oliuet, and was built (as they say) by Helena the Mother of Constantine the great: here the Friers went into the Virgin Maries Sepulcher, & there either said Masse or Prayers, while we in the meane time went to dinner.

In this Church is a Fountaine of exceeding fine water, and in regard we went downe into a Vault as it were, it giueth a meruailous lowd Eccho or sound.

Hence went we to the Caue, whither Iudas came to betray Christ, when he was at Prayer, and thence to the Garden where our Sauiour left his Disciples, commaunding them to watch and pray, but found them sleeping at his returne: then they brought me to the Garden where Christ was taken, and all these last three were in the valley of

Gethsemany,

Gethſemany.

Riding vnto the towne, (whereof the valley beares name) on the left hand I ſaw the before remembred Sepulchers of Abſolon and Iehoſhaphat, and on the right hand the brooke Cedron, which at my being there had not one drop of water in it, (for indeed it is but a ditch to conuey the water from the two hilles, I meane Mount Oliuet and Mount Syon) when any ſtore of raine falleth. And this ditch or brooke Cedron is in the valley betweene both thoſe hilles.

Hard by the brooke Cedron, they ſhewed me a ſtone marked with the feete and elbowes of Chriſt, in their thrutting of him downe when as they tooke him. and euer ſince (ſay they) haue thoſe ꝑints remained there.

From thence we rode to the place where Saint Iames the younger did hide himſelfe, and afterward was buried there: there alſo they ſhewed where Zacharias the ſon of Barachias was buried, and brought me to another place, where (they ſay) the Virgin Marie vſed often to ꝓray.

Then came we often to the pole of Silo, wherein M. Burrel & I waſhed our ſelues, and hence we went ſtreight from the place where the Prophet Eſay was ſawen in peeces: thence they guiding vs to an exceeding deepe well, where the Iewes (as they ſay) hide the holy fire in the time of Nabuchodonozer.

Here we aſcended from the valley to a hil fide, which lyeth iuſt South frō Mount Syon, but there is a great valley betweene, called Gehennon, and there they ſhewed me the place where the Apoſtles hid themſelues, being a Caue in a Rocke. Aſcending higher hence, they brought me to ꝑ field, or rather to be more rightly termed the Rocke, where the common buriall place is for ſtrangers, being the very ſame (as they ſay) which was bought with ꝑ 30 peeces of ſiluer, that Iuda receiued as the price of his Maiſter, which place is called Aceldoma, and is faſhioned as followeth. It hath 3. holes aboue, & on the ſide there is a vent, at the vpper holes they vſe to let down ꝑ dead bodies, to the eſtimation of ſome fifty foote downe.

In this place I saw two bodies, new or very lately let downe, and loking downe (for by reason of the three great holes aboue, where the dead bodies lye, it is very light) I receiued such a sauor into my head, as it made me very sick, so that I was glad to entreate the Friers to goe no further, but to returne home to the Citie.

So here we went through the valley of Gehemion, and at the foote of Mount Syon, (hauing a little bottle of water, which I brought from the Poole Silo) I dranke, and rested there an houres space, eating a few Raisons and Olives, which we brought with vs from Jerusalem in the morning.

After I had well rested and refreshed my selfe, we began to ascend vp vnto Syon, and a little way vp the hil they shewed me the place where Peter hauing denyed Christ, and hearing the Cocke crow, went out and wept.

Ascending higher, they shewed me the house where the Virgin Mary dwelt, which was nere vnto the Temple: then they brought me to the place, where the Jewes setting on the blessed Virgin Mary to take her, she was conueied away by miracle.

Hence we went to the house of Caiphas, which was somewhat higher vpon Mount Syon, and there I saw the prison wherein our Sauiour was detained. Passing on still higher, they guided me to a little Chappell which is kept by the Armenians, wherein to entring at the high Alter they shewed me the stone which was vpon our Sauiours Sepulcher (as they say) & it is nere to ỳ place where Peter denied Christ: for there they shewed me the Pillar whereon the Cock crowed when he crowed.

Hence was I brought to the place where our Sauiour made his last Supper, and thence I came [illegible] the holy Ghost descended vpon the Apostles: whence passing on they shewed me the place where Christ appeared to his Disciples the eight day after his Resurrection, when Saint Thomas desired to see his woundes.

Here

Nere to this place vpon Mount Sion, the virgin Mary dyed, and hard by they shewed me a place bought by the Pope of the Turks, for the buriall of the European Christians, because he would not haue them cast into Aceldema: they told vs that the yeare before, fiue Englishmen were buried in ỹ place, whether by the Friers poysoning them, or howsoeuer else it hapened, but we thought it strange that al fiue should die together in one weeke. Thence came we to the house of Annas the high Priest, which is now but a paire of very old walles, and nothing else of it to be seene: but at the toe of one of the walles is an old Olive tree, whereto they told me that our Sauiour was fast bound: and demaunding a further reason thereof, they said that when he was brought vnto this house, Annas being asleepe, his people would not awake him: so during their time of stay, they bound him to ỹ said Olive tree, and when he awaked, then he was brought in and examined.

Departing hence toward the South gate of ỹ Citie, which standeth likewise vpon Mount Sion, we alighted from our Asses, and entring, I noted it well: for now I had seen three of the foure gates.

And being desirous to see the North gate also, they brought me to the Church of S. Thomas, which is within the wal al ruinated: thẽ to the Church of S. Mark, whether Peter came being deliuered out of prison by the Angell that brake open the gate. Thẽ they shewed me ỹ house of Zebedeus, whence we came to a place kept by the Abasthenes, and there ascending first by a dark way, led on by a line or cord, we attained to a high place neere to the Sepulchra Sancta, where I paide two peces of siluer to go in, and being entred, I demaunded what place it was: the same (quoth they) where Abraham would haue sacrificed his sonne Isaac.

Thence went we to the prison where Saint Peter & Saint Iohn were, being the next doore to the prison wherin I was put before: which made me the sorrier, yet was not my fortune

tune to haue gone into it being so neere it.

Hence we came to the North-gate being on Mount Calvarie side, where hauing well viewed the gate, and pertaining it ward late, we went directly home: this was my third dayes worke, in & about Ierusalem, wearied not a little with often alighting to pray: for at each seueral place before recounted, we dismounted and said the Lords prayer on our knées.

On the morrow being the 28. early in the morning, we took our Asses, riding forth at the West gate, through which I first entred, and passing on the South-ward, we left Mount Sion on the left hand: at the foot whereof they shewed me the house of Vriah, and the Fountaine where Bersaba washed her selfe, when King Dauid espied her out of his Tarret.

Thence went we to the place where the Angell tooke by Abacuck by the haire of the head, to carrie meat to Daniell in the Lions denne. Next came we to the place where the Ieweman found the Starre when it was lost, & then where the Virgin Marie rested her selfe vnder a tree, as she came from Bethelem to Ierusalem, which tree they still repaire by setting another close to the roote of it.

Hence rode we to the house of Elias the Prophet, where they shewed me his vsual place of sleeping, & this house standeth so vpon a hil, as from thence I did see Bethelem a far off.

Thence we went to an old ruinated house, which they told me was Iacobs: which may the better appeare to be so, for in the field thereto adioyning, is the tombe of Rachell Iacobs wife: and some two miles from this tomb is a towne in the same field called Bethesula, the inhabitants whereof are all Christians

In this great field (being betweene Ierusalem and Bethlem) did lye the Camp of Senacherib when he besieged Ierusalem. From hence we rode to the field, where the Angels brought tydings of great ioy to the Shepheards, which is two miles from Bethlem: and thence we rode to Bethlem

to

to the Monasterie, wherin were some ten Friers: who welcommed me very kindely, and brought me first into a great Church, then into a large entrie, wherein I saw the name of Maister Hugo Stapers twise set, one above another, and but neene them both I set my name.

Then they guided me down the staires into a vault, where was a Chappell set in the place of our Saviours Nativity, enclosing both it, and the Manger wherein Christ was laide, and also the place where he was presented with gifts by the Wise men.

Over this Chappell is a great Church, built by Queene Helena Mother to Constantine the great (as they say) and further I saw divers Tombs of holy men and others.

Going up to the top of the Church, I saw upon the leads the names of Maister Hugo Stapers againe ingraven, which made me looke the earnestlyer for some other Englishmens names: but finding none, I graved downe my name and came away; then went we in and dined with the Friers.

After dinner, they brought me to the place where the virgine Marie hid her selfe, when search was made to kill the Children.

So taking my leave of Bethlem, giving the Friers three peices of gold, for my dinner and my company withme, being eight in number, mounting on our Asses, we rode to the Well, where King Dauids three Captaines fetched water for him, through the whole hoste of the Philistines: which standeth a little way from Bethlem, towards Ierusalem, and hath three places to draw water up.

Hence went we presently backe to Ierusalem, entring the gate at foure of the clocke in the afternoone, and at five, the Turkes let us in to the Sepulchra Sancta, each of us paying nine peices of gold for our entrance.

No sooner were we in, but they locked the gates, so there I stayed till eleuen of the clocke the next day, and then came we forth: now followes what I saw in Sepulchra Sancta,

First

First I noted hanging without the gate, at the least a hundred lines or strings, and in the gate is a great hole, wherat a little child may easily crepe in: whereof demaunding the reason they told me ỳ the hole serued to giue victuals at, for thẽ which lye within the Church, which are aboue three hundred persons, men and women al Christians, and there they liue continually night and day, and can haue no passage in nor out, but when the Turkes do open the gate for some Pilgrime: which happeneth not sometims in fourteene dayes: wherfore these Christian leigers in the Church haue there their whole houshold, and boorded lodgings there builded for them.

The strings before spoken of hanging at the gate, haue each one a Bel, fastened at the lodgings, and when their seruants (which are without) bring them any meat, each rings the Bell belonging to his houshold, and so come accordingly (each knowing their owne Bell) for receipt of their foode.

The seuerall sorts of Christians, which I saw in this Church I will in order describe vnto you.

First the Romaines, for they bare the greatest sway of all, Secondly, the Greekes, for they are next in number to the Romaines, yet litle better thẽ slaues to the Turke. Thirdly the Armenians, who haue bin so long time seruants to the Turk, that hauing forgotten their own Language, they vse all their ceremonies in the Arabian tongue, and so I heard them. The fourth sort of Christians are Nestorians, who are as slaues to the Turke, and haue no other Language thẽ the Arabian. The fift are the Abashenes, being people of the land of Prestor Iohn. The first are the Iacobines that are circumcised Christians, but slaues likewise & seruants to ỳ Turke.

All these (Christians in name) haue bought of the Turke their seuerall places in this Church, and by-roomes for ease, being neuer fewer in number of al these sir sortes then two hundred & fifty or three hundred continually there lying, and praying after their manner.

The places where they ordinarily vse to go and say their

deuotions are thus as I describe them, and as the Romane Friers brought me to them.

First the Piller whereat our Sauiour was whipped. Secõdly ỳ place where he was imprisoned, while they were preparing or making his Crosse. Thirdly where the Souldiers diuided his Garments. Fourthly where the Crosse was found by Quéene Helena, which is at the foote of Mount Caluarie, and hard by it is the Chappel of of the said Quéene Helena. Fiftly, the place wher: Christ was crowned with thornes: which I could not see til I was glad to giue the Abashenes that kept it two péeces of siluer. Sixtly the place where the Crosse being laide along on the ground, our Sauiour was nailed fast vnto it.

Seauenthly the place on the top of Mount Caluarie, where the Crosse stood when as he suffered. Eightly, ỳ Rocke that rent at his crucifying, which is a thing wel worth the beholding, for it is slit like as it had bin cleft with wedges and Béetles, euen from the top to the two third parts downewards, as it were through the brow and brest of the Rocke: nor is the rent smal, but so great in some places, that a man might easily hide himselfe in it, and so groweth down-ward lesse and lesse.

Ninthly, the place where the three Maries annointed Christ after he was dead. Tenthly, where he appeared to Mary Magdalen in the likenesse of a Gardiner: and whence we came to the Sepulcher it self, which is ỳ last place where they vse any prayers: from whence I went to sée the Tombes of Baldwin & Godfrey of Bulloigne: and returning thence back to the Sepulcher, I measured the distance betwéen place and place, spending thus the time frõ fiue of the clock before night when I went in, vntil next day at eleuen of the clock at my comming forth, writing downe all things which I thought noteworthy.

My companion Maister Iohn Burrell and I beeing

thus come forth of the Church, we went to the Pater Guardians to dinner, where we hard tidings that fiue other Englishmen were arriued at the Cittie gates, directing towards Alepo. Their names were M. William Bedle, preacher to the English marchants, which were Liegers at Alepo: M. Edward Abbot seruant to the right worshipfull sir Iohn Spencer: M. Geffrey Kirbie, seruant to the Worshipfull: M. Paule Banning: and Liegers for them in Alepo: two other young men, the one called Iohn Elkins, the other Iasper Tymne. These fiue hearing of my being there, came all to the house, and these (though they saw not mine imprisonment, nor were with me at the sight of those things in and about Ierusalem) can witnesse, that they were acquainted therewith at the gates, and testifie the other truthes beside. These men, as also my companion M. Iohn Burrel, I left behind me in Ierusalem, departing thence to see other places in the Countrie of Palestine: but let me first tel you, what I obserued in the Citties scituation, because I was informed before I came to see it that it was all ruined, (albeit one the sight thereof) I found it otherwise, hauing a little compasse about me, to set such places as I could easily come by.

Understand then first of all, that the very hart of the old Cittie was seated on Mount Sion and Mount Moria: to the North part whereof, was Mount Caluaire without the gates of the old Cittie, about a stones cast and no further. But now I find this new citty scituated so farre in the North part, that it is almost quite off mount Sion, but yet not off mount Moria, which was between mount Sion and mount Caluerie, so that now (vndoubtedly) the South wales of the cittie, are placed on the north side of the hill of Syon. The east wall which doth confront Mount Oliuet, is a great parte of the ancient wal, & so from the South-east angle north, a quarter of a mile behinde mount Caluaire: so that

mount

mount Caluarie, which was in former times a stones caste without the cittie, and the apointed place for ordinarie execution, I findit to be now seated in the heart or middle of the new cittie.

This mount Caluarie is not so high as to be called a mount, but rather a piked or aspiring Rock: for I noted the scituation of it, both whē I was at the top of it, and when I came to the Sepulcher: the Sepulcher being distant from it (I meane from the foot of it) 173. foote, as I measured it: whereupon I concludes, that the place of buriall, which Ioseph of Aramathia made for himselfe was from the foote of Mount Caluarie 173. foote westward, in which place is the Sepulcher of our Sauiour.

The Sepulcher it selfe is two foote and a halfe high from the ground, Eight foot in lenght, and foure foote broad wanting three inches, being couered with a faire stone of white colour. Ouer the Sepulcher is a Chappell builded, the north wall whereof is ioyned close with the North side of the Sepulcher: and the Chappell is of like stone, as the Sepulcher is, consisting of fifténe foote in breedth, fiue and twenty foote in length, and aboue forty foote in height. In this Chappell are alwaies burning thirty or forty Lamps, but vppon Festiuall dayes more, Which are maintained by Gifts giuen at the death of Christians in Spaine, Florence, and other partes, to be kept continually burning, and the giuer of these Lampes, haue their names ingrauen about the vpper edges of them, in Letters of Golde standing in a band of gold or siluer.

This Chappell is inclosed with a Church, and yet not it onely, but therewith is tickeled in, all the before named Holy places, viz. where Christ was whipt: where he was in prison: where his Garments were deuided: where the Crosse was found: where he was crowned with Thornes: where he was nayled on the

crosse: where the crosse stood when he suffered: where the vaile of the Temple rent: where ỳ three Maries annointed him: where he appeared to Mary Magdalen: & in briefe, al ỳ most notable things either about mount Caluarie, or Iosephs field of Aramathia: are inclosed within the compasse of this Church, which was builded by ỳ fore-remembred Queene Helena, Mother to Constantine ỳ great, she being (as I haue read in some Authors) an Englishwoman, and daughter to King Coel, that builded Colchester: which being vrged to them, they denyed it. I measured this Church within, and found it to be 422. fadomes about: the one side of it like wise I found it to be 130. fadomes: thus much for Mount Caluarie, which is in the middest of the Cittie now.

From the North-east angle of the Citie to the north-west, is the shortest way of the citie, & from the North-west angle to the South-west, is as farre as from the South-east to the North-east: but from the South-west to the South-east which is the South-wal that standeth on the fot of Mount Syon, I measured, and found it to be 3775. fotr, which is about three quarters of a mile. Vpon this South side of the citie, is a great Iron gate, about which gate are laid seuentene peces of brasse Ordinance: this gate is as great as the west gate of the Tower of London, and exceding strong, the wals being very thicke, and on the South side 50. or 60. fote high: so much for the South Wall and side of the Citie.

The North wall is not altgether so long, but much stronger, for on the North side it hath bene often surprised but on the South-side neuer: and one the East side it is impregnable, by reason of the edge of the Hill which it standeth on, which is fiue times as high as the Wall.

On the North side also are 25 peces of brasse ordinãce

nere

néere to the gate, which is of Iron also, but what is in other places, as at ẏ corners or angles, I could not come to sée, and demaund I durst not, The East wall, containing the gate where S. Stephen was stoned, a litle without, and to this day called Saint Stephens gate, I saw but fiue péeces of ordinance there, and they were betwéene the gate and the relique of port Aurea, which is to the Southward: and concerning the west side of the citie, at ẏ gate wherof I entred at my first arriuall, it is very strong, likewise, and hath fifteene péeces of Ordinance lying néere together, and all of brasse: This gate is also made of Iron, and this west wall is altogether as long as the East wall. But it standeth vpon the higher ground: so that comming from the West to the West wall, you can sée nothing within the Citie but ẏ bare wal, but vpon Mount Oliuet, comming towards the Citie from the East, you haue a very goodly prospect of the Citie, by reason the Citie standeth all on the edge of the Hill.

To conclude, this Citie of Ierusalem is the strongest of al the Cities that I haue yet séen in my iouney, since I departed from Grand Cayro: but the rest of the countrie is very easie to be intreated: yet in ẏ citie of Ierusalem are thrée Christians for on Turke, and many Christians in ẏ Country round about, but they al liue poorely vnder the Turke.

Now concerning how the Countrie about Ierusalem lyeth, for your more easie and perfect vnderstanding, I will familierly compare their seueral places, with some of our natiue English townes and Villages, according to such true estimatiõ as I heare made of thẽ. Imagine I begin with London, I meane much vpon the point or distance.

The Citie of Bethlem, where Christ our Sauiour was borne, is from Ierusalem as Wansworth is from London, I meane much vpon the point in distance.

The plaine of Mamre is from Ieruſalem, as Guilford is from Lõdon: in which place or nere to it, is the citie of Hebron, where our father Abraham lyeth buried.

Beerſheba is from Ieruſalem, as Alton is from London, Ramoth Gilead is from Ieruſalem, as Reading is from London.

Gaza which is the South-weſt parte of Paleſtine, is from Ieruſalem as Salisburie is from London.

Aſcalon is from Gaza North-eaſt.

Ioppe is from Ieruſalem, as Albury is from London.

Samaria is from Ieruſalem, as Royſton is from Londõ

The Citie of Nazareth is from Ieruſalem as Norwich is from London.

Frõ Nazereth to moũt Tabor & Hermon, is 5. miles North-eaſt: theſe two do ſtand very nere together, Tabor, being the greater.

From Tabor to the Sea Tiberias, is eight miles North-eaſt.

From Ieruſalem to mount Sania, is ten dayes iourney, and north-eaſt thence.

Theſe places laſt ſpoken of (beginning at Samaria) I was not in, but the other fiue Engliſhmen that met me in Ieruſalem, comming through Galilee, they came through them, and of them had this diſcription: they receiued of me likewiſe the diſcription of my iourney through Paleſtine.

The place where Chriſt faſted 40 daies & 40 nights, called Quarranto, is from Ieruſalem as Chelmesford is from London.

The riuer Iordane (the very nereſt part thereof) is from Ieruſalem as Epping is from London.

Iericho, the nereſt part of the plaine thereof, is from Ieruſalem, as Lowton Hall (ſir Robert Wraths houſe) is from London.

The lake of Sodome and Gomoroh, is from Ieruſalem as Grauesend is from London.

The

The ruer Iordane runneth into this Lake, and there dyeth, wch is one of the greatest secrets (in my minde) in the world, that a fresh water should run continually into this Salt Lake, and haue no issue out, but there dyeth: and the sayd Lake continuing still so salt, as no waight of any reasonable substance wil sink into it, but fleeteth vpon it as a dead man or beast will neuer goe downe. And further note, that what filth soeuer is brought into it by ỹ ruer Iorden, or any other substãce, it fleeteth continually vpon the water, and being tossed there on by force of the weather in time it becommeth a conieald froth, which being cast vpon the banks and there dryed by the extreame heat of the Sun, becommeth blacke like pitch, which in that countrey is called Bitamon, whereof I haue brought some with me from thence. This lake is about 8. or 9. miles broad, & about 80. or 100. miles long the length stretching from the north, where the ruer Iordan falleth into it to the south ward, and hath no further Issue.

The fields where the Angels brought tydings vnto the shepheards, lyeth from Ierusalem, as Greenewich doth from London.

Mount Oliuet lyeth from Ierusalem as Bow from London.

Bethania is from Ierusalem as Blackewall is from London.

Bethage is from Ierusalem as Mile-end is from London.

The valley Gethsemanie, is from Ierusalem, as Ratchliffe fields lie from London.

Brooke Cedron is from Ierusalem as the ditch without Algate is from London.

Mount Syon is neere adioyning to Ierusalem, as Southwarke ioyneth to London.

Thus haue I described the Citie of Ierusalem, as it is now built, with all the notable places therein, and

neere

nére vnto the same, and the country about it, by which comparisons you may well vnderstand the scituation of most parts of the places nére vnto it, and thereby you may perceiue that it was but a small Country, and a very little plot of ground, which the Israelites possessed in the Land of Canaan, which as now is a very barren Country: for that within 15. miles from Ierusalem the country is wholy barren, and full of rocks, and stony. and vnlesse it be about the plaine of Ierico, I know not any part of the country at this present that is fruitfull, what it hath béene in times past, I referre you to the declaration thereof, made in the holy Scriptures: my oppinion is, that when it was fruitfull, and a Land that flowed with Milke and Hony. In those daies God blessed it, and that as then they followed his commaundements, but now being inhabited by Infidels, (that prophane the name of Christ, and liue in all filthy and beastly maner,) God curseth it, and so it is made barren, : for it is so barren that I could get no bread when I came nére vnto it. for that one night as I lodged short of Ierusalem, at a place called in the Arabian tongue, Cuda Chenaleb, I sent my Poore to a house (not far from ỹ place where we had pitched our Tents) to get some bread, & he brought me word that there was no bread there to be had, and that the man of that house did neuer eate bread in all his life, but onely dried Dates, nor any of his houshold, wherby you may partly perceiue the barrennesse of the Country at this day, onely as I suppose by the curse that God layeth vpon the same, for that they vse the sin of Sodom and Gomorah very much in that Country, whereby the poore Christians that inhabit therein, are glad to marry their daughters at twelue yeares of age, vnto Christians, lest the Turkes should rauish them, and to conclude, there is not that sinne in the world, but it is vsed there amongst those Infidels that now inhabit therein,

and

and yet it is called Terra Sancta, & in the Arabian tung Cuthea, which is the holy Land, bearing the name only and no more: for all holinesse is cleane banished from thence by those theues, filthy Turkes & Infidels that inhabit the same: and hauing my certificate sealed by ye Quadrian, and a letter deliuered vnto me, to shew that I had washed my selfe in the riuer of Iordan, I departed from Ierusalem, in the company of the Moore, that holpe to get me out of prison, leauing Maister Edward Abot, Ieffery Kerbie, Maister Iohn Elken, Iasper Tymne, and Maister Beadle the Preacher (whom I met there by chaunce, not knowing of their comming) behinde me in Ierusalem, and which grieued me most, the Gentleman of Middle-burrow called Maister Iohn Burrell, that I met with all at Grand Cayro, that had borne me company from thence to Ierusalem, forsooke me there, and stayed also in Ierusalem with the other fiue Englishmen, and so I was left alone to the mercy of my Moore that kept me company, and neuer left me till I came to Grand Cayro. Now what hapned vnto me in my traueling from Ierusalem to Cayro, and from thence to Alexandria, where my ship lay, I will hereafter declare.

Departing from Ierusalem, we got safely to Rama, and from thence went to Astalon, and so to Gaza, that lyeth vpon the borders of the desarts of Arabia: at one of those two places I hoped to haue some passage by water, either to Alexandria or to Damietta, but fayling thereof, I was in a maze & knew not what to do, whether I were best to go back againe to Ierusalem, or to put my selfe desperately into ye hands of the wild Arabians, to be by them conducted to Grand Cayro: one of those two courses I must of force take, so there was no hope of passage, and yet I had another hope, but to no end, which was that I should find passage at

Ioppa, and for that cause I stayed at Gaza, and sent my Moore to Ioppa to seeke for passage, but their was none to be had. At last considering with my selfe that my haste into Aegipt was great, for I had left my man Waldred in Cayro with my stocke of 1200. poundes, and my ship lay in the Road of Alexndria, with sixty men in her, & whether they would depart without me or no I knew not, for that, when I went from them to goe vp the riuer of Nilus to Cayro. I had no intent to goe for Ierusalem, my businesse standing at that point, I was forced to this extremity, to make away al the mony I had about me, and to put my selfe into the handes of two wilde Arabians, that vndertooke to carrie me and my Moore (without whom I durst not goe) to the Cittie of Cayro in foure dayes, if I would pay them 24. Sultans of gold: when I came to the Materia neere to Cayro, and vpon that condition they would deliner me safely there, otherwise they said that they would carry me prisoner with them, or else cut my throate: And so agreeing with them by my Moore that spake for me, and with all warranted me to goe safely, swearing that he would no leaue me by any meanes, ẏ two wild Arabians prouided vs two good Dromidories for vs to ride on, I and the Moore riding before, and the Arabians behinde vs, two vpon each Dromidorie, and so departed from Gaza about two of the clock in the afternoone, and rode a hard pace: those kind of beastes going so hard, that within foure houres I was so weary that I desired them to suffer me to light downe to rest me, which we did about six of the clocke in the euening, and being alighten, the Arabians tyed the Dromidories two foreseet together as their manner is, making them kneele downe: which done we sat downe to eate a few raisins and Bisket, such as we caryed in our Alforges but in the meane time one of our Dromidories brake his strings, being but a small peece of a basell, and

ranne

ran backe againe towards Gaza, whereupon one of the thieues toke the other Dromidorie, and made after him, vntill both he and the other, that brake loose and ran away, were both out of our sight: then the other Arabian that stayed behinde with vs, ranne after them, and we were left alone in the Wilde Desarts of Arabia: at last, night approaching and both our guides and Dromidories being gone, wee weree both in no small feare, what would become of vs, in which case, leauing my Moore with my Alforges (wherein we carryed our victualles) I went vp to the toppe of a sandy hill, not farre from theure, to sie if I could espie our two Thieues, but I was no sooner vppon the toppe of the Hill, but I sawe foure Wilde Arabians come running towards me, from the other side of the Sandy Hill, which I perceiuing, ranne in great haste to my Moore, yet I could not runne so fast, but one of the Thieues was at my hieles, and drawing out his sword, bad my Moore deliuer me vnto him, but the Moore made him answeare and bad him search me (for he knew well that I had nothing about me worth any thing onely my haire cloth Coate) and saide further vnto him, this Guaire (which is as much to say as vnbeleeuer) is to be conducted to Cayro in foure dayes by two of your companions, and therewith named them vnto him, whereunto they all made answeare and saide, that if it were true, they would doe me no hurte, but if their companions came not againe with their Dromidories, then they would carry vs away with them, but within two houres after in the night time, my two Arabians came againe with their Dromidories, and then they were all fellow thieues. And we gaue them a few raisins and a little water, & so departed, and the fourth day at night we came to a place where the Arabians had Tents, and there they gaue me some Camels milke, and beheld me

so earnestly, as if they had neuer séene a white man before: from thence we departed, and the next night wee came to Salhia, where being sore shakē in my body (notwithstanding I was rolled with rollers) I was constrained to giue ouer my Dromidories, & to get horses which they procured there of some of their acquaintance: this Dromidorie is a kinde of beast like vnto a Camel, but it hath a lesser head and a very small neck, but his legges are as long, and there is no more difference betwéene a Camell and a Dromidory, then there is betwéene a Masty-Dog and Grey-hound: those beastes eate but little and drinke lesse, for they dranke not as long as I was with them, and it is said that they will not drink in eight or ten dayes together, but cannot abstaine so long from meate. And by this you may sée that I was as far in foure dayes, as I was going in twelue dayes before: I thinke a good horse will run as fast, but not continue it: their pace is a reaching trot, but very hard and quicke. From the edge of Salhia which is vpon the east side of Gozan. I tooke horse, but the reason why the Arabians did graunt to get me horses, was not because they pittied me for my wearinesse, but for that they durst not go any néerer to the inhabited countrie with their Dromidories, & there one of them stayed, & the other went with me to Materia, from whence I sent my Moore to Cayro to fetch me their hyer, and there I paid them that let me the horses, sixe péeces of gold, and gaue the two wilde Arabians 24. péeces of golde, and therewith they deliuered me in safetie into the custodie of my Moore, within thrée miles of the Citie Cayro, where I was welcomed by the Consull and others there resident, and there I paid my honest Moore sixe péeces of gold, and bought diuers prouisions for him to furnish him in his iourney to Mecha, in which iourney as he returned againe, he dyed.

In Cayro I staied two daies, and the seauenth night

after I came to Bullac, and there toke boate, & in three daies I got downe the riuer of Nilus to Roffetta, and there taking horse with a Ianisarie, I fell into greater danger then any I had during my iourney, for that betweene that towne, and Alexandria, there were diuers great Ianisaries that came from Constantinople, that were newly Landed at Alexandria, who hauing tyred their Horses, would haue taken our two Mules from vs, which my Ianisarie refused them, and therewith drew out his sword, and they to be reuenged came running to take me, and hauing laide hands vppon me, foure of them beate me cruelly, and drawe me to the passage that was hard by, and there would haue killed me. which my Ianisarie perceiuing, and seeing that nothing could appease the but our two Mules, after he had bin sore wounded, he deliuered them vnto the other Ianisaries, or else I had there bin slaine, after my long and wearie iourny, being within fiue miles of my ship, that lay in the Rode at Alexandria, and so he being sore wounded and I wel beaten, at last we got to the gates of Alexandria, but it was so late that we could not get in, but were forced to stay al ỹ night (til morning) vpon the hard stones, & in the morning I got aborde of my ship, when I had bin from it fiftie daies. And so I ended my Pilgrimage.

FINIS.